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U. S. ON TRIAL

"The only alternative that the black man has in America today is to take (the abuse of our human rights)... and place it before that body of men who represent international law, and let them know that the human rights of black people are being violated in a country that professes to be the moral leader of the free world," said Malcolm X in April '64. This revolutionary Pan-Africanist knew that, like any other anti-imperialist struggle, the Black freedom movement needed to expose the conditions facing its people before the world and in the process gain international allies. The same holds true for today.

This November 15-17, 1984, the African National Reparations Organization (ANRO) convenes the third session of the International Tribunal on Reparations for Black People in the United States in Washington D.C. at the All Souls Church, Unitarian. The Tribunal's purpose is to act as a vehicle through which to place the United States Government on trial before the world for its human rights abuses against black people. This is not a mock trial but a People's Court based on Article 38 of the Statute of the International Court of Justice. Every anti-imperialist black organization and all allies of the black liberation movement have an obligation to morally, politically, materially and financially support this historic institution.

ANRO was formed following the International Tribunal on Reparations for Black People in the United States held November 13-14, 1982, in New York City. Testimony from black workers, students, health acti-

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INTERNATIONAL DAY

The Malone Community Center announces that its facilities will be the location for a celebration of cultures from around the world on Saturday, July 28, from one to five p.m. This day of festivities will feature cuisine, dance, art and artifacts, etc. from Africa, South and Central America, Asia and other parts of the globe.

Anyone interested making a presentation or otherwise taking part in these activities should contact Fannie Thomas at the Malone Community Center (2032 U St., 474-1110).

DEVILS & PATRIOTISM: one religion/two tendencies

One among many matters that the ongoing controversy regarding Louis Farrakhan has unearthed is the significant political/philosophical space which separates the Nation of Islam from the American Muslim Mission, headed by Minister Farrakhan and Imam W.D. Muhammad, respectively. While the Nation of Islam, as represented by the sermons, comments and writings of Minister Farrakhan, maintains the view that Caucasians are devils, that "we are the chosen people of God" (REVOLUTIONARY WORKER; July 6, 1984), etc.; the American Muslim Mission, as represented by Imam Muhammad, repudiates the "white-man-is-devil" outlook and has tried to make itself as acceptable in America as chocolate cake.

Using the AMERICAN MUSLIM JOURNAL, the

(Continued on p. 4)

FROM OTHER SOURCES

U.S. VIOLATIONS OF ARMS EMBARGO AGAINST AZANIA(South Africa)...."From 1981 through 1983, the Reagan Administration issued licenses for \$28.3 million in equipment on the State Department Munitions List. That figure contrasts with \$18.6 million exported over the thirty-year period of 1950-1980. Commodities with specific military applications are "designated as arms, ammunition, and implements of war" and placed on the State Department's Munitions List. It covers equipment from missiles and tanks to fuses and flak jackets. The arms embargo, made mandatory by the U.N. Security Council in 1977, prohibits the sale of "arms or related material" to South Africa....

"The State Department admitted that it had issued the export licenses but contended that the equipment was for civilian use and thus did not violate the arms embargo. It contended that the exports consisted of encoding devices for use by banks and navigational equipment for South African Airways. Only in one instance, said the State Department, was a sale approved for military equipment--electronics equipment for howitzers and naval craft. In that case, the transaction was carried out fraudulently and the guilty parties were convicted and sentenced to prison terms.

"The State Department response is misleading. First, the arms embargo prohibits the sale of military equipment 'to South Africa'--not just the South African government. The Carter Administration interpreted the embargo in this way. In 1978, the State Department issued \$4.6 million worth of Munitions List licenses for sales to South Africa, followed by \$25,000 in 1979, and no sales in 1980. In addition, Olin Corporation, the first U.S. corporation to be prosecuted for violations of the arms embargo, was convicted for selling Winchester rifles to private dealers in South Africa. Thus even if the equipment was intended for private users, its

export would still violate the embargo.

"Second, the 'private users' in South Africa that receive this military equipment often have extensive government ties. While the documents obtained do not list the end-users of this equipment, William Robinson, Director of State's Office of Munitions Control, admitted that the recipients included two government-run installations, the National Physical Research Laboratory and the National Institute for Aeronautics and Systems Technology, both of which do classified military research for the South African government..."

-The above passages excerpted from WASHINGTON NOTES ON AFRICA, a periodical published by the Washington Office On Africa

AFRICAN NEIGHBORHOODS IN U.S.: Dumping Grounds for Chemical Wastes...."..."The site, in the largely Black town of Emelle, Ala., is known as 'the cadillac of landfills' because buried industrial waste, trucked in from around the U.S., covers 2,400 acres there. Recently, the dump operator, ChemWaste, sought EPA permission to burn an additional 2.8 million gallons of liquid PCBs at the Sumter County site, arguing that these wastes are too unstable to bury...

"The population of Emelle is 69% Black and 93% of the Black residents have incomes below the poverty line. A recent General Accounting Office report indicates that it is typical for companies to locate toxic landfills in or near communities with large Black and poor populations....".

-Excerpted from p. 6 of the June 20 edition of THE GUARDIAN

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U.S. ON TRIAL

vists, and scholars revealed the near genocidal conditions facing black people in this country: 47% of black children are born into poverty; black children are disproportionately represented in reform schools, children's homes and psychiatric facilities; black children from 1-4 years old die of heart disease 100% more often than white children; the New York prison population was 30% black in 1956 and 80% black in 1982; in 1982, 48 hospitals were closed, 39 in black communities. Individuals testified on every aspect of black life from the Atlantic slave trade to the persecution of Mayor Eddie Carthan.

The panel of international judges rendered two verdicts: (1) The U.S. Government owes black people 4.1 trillion dollars in reparations for stolen labor, and (2) The U.S. Government stands in violation of six human rights treaties including the Convention on the Punishment of the Crime of Genocide and the United Nations Charter. The 4.1 trillion figure is based upon a Historical Brief presented at the Tribunal by the African People's Socialist Party. The brief documents the "history of stolen labor and wealth from African people (in the U.S.) in the past 400 years." This economic research is now reprinted in the book, **STOLEN BLACK LABOR**, available from Burning Spear publications.

Two days after the Tribunal, November 14 and 15, ANRO was founded to "achieve justice and repayment from the U.S. Government for the crimes and oppression committed against African people in the U.S. for over 400 years, stressing popular, direct-action methods." ANRO established a permanent tribunal to "monitor and document U.S. mistreatment of Black people in the United States." All documentation is given to appropriate international bodies such as the Organization of African Unity and the United Nations. In November 1983, ANRO convened the second session of the International Tribunal on Reparations for

Black People in the United States in Atlanta, Georgia.

The Atlanta Tribunal substantiated the 1982 findings and demonstrated the potential for unifying the diverse ideologies in the national Black community.

"The demand for reparations is not new in Black or world history. From slavery and the Reconstruction Era to the present, Blacks and their white supporters have cited the U.S.' responsibility to 'pay back' Black people for years of subjugation," explains former GUARDIAN reporter Frank H. Elam (GUARDIAN, Dec. 1, 1982). The two largest black organizations in this country's history - the Nation of Islam and the Universal Negro Improvement Association - raised the reparations demand.

The National Black United Front, the National Conference of Black Lawyers, the Republic of New Afrika are just three contemporary organizations with a reparations task force or position. What distinguishes past and present reparations oriented groups from ANRO? ANRO Chairperson Dorothy Lewis explains that "although many groups have had Reparations as their primary objective, it has been the side agendas which have prematurely alienated most of their would-be supporters." ANRO, she continues, looks to build a "united front around a demand for Reparations" because that "is all we need to present to the U.S. Government in the initial stages." The Black community shall decide how reparations are to be paid: land, repatriation, industries, etc.

Immediately following the 1984 Tribunal, ANRO will host a working conference at its national office in Baltimore, Maryland. The conference looks to achieve two objectives: (1) Establish a united black front around the reparations demand and (2) Develop a program and strategy for U.S. ratification of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide, the International Bill of Human Rights, and the International

Convention on the Elimination of All Forms of Racial Discrimination.

As explained earlier, the permanent Tribunal is an institution through which the U.S. Government is placed on trial for its human rights abuses against black people before the world. Most importantly, however, is that this is done in such a manner that centers around mass participation. Average black people testify. The People speak! Question: Who better knows the degradation of the welfare system? Answer: A single, young black mother from Louisville, Kentucky, trying to raise three babies. This is among the most important aspects of the Tribunal because it concretely involves the masses of black people in the process of indicting their oppressor--the U.S. Government--for human rights abuses and crimes against them and, consequently, all dispossessed humanity.

Every Black man, woman and child in the United States should know how to spell, define and defend the words "International Tribunal on Reparations for Black People in the United States." They should know its implications for the Pan-African community and all oppressed peoples. The African National Reparations Organization cannot accomplish this monumental task alone. It needs the support of every black and other anti-imperialist activist in America. Every progressive black organization, from the Congressional Black Caucus to the All-African People's Revolutionary Party, should assist in building this historic institution.....

For more information, contact ANRO staff worker, Mikail Alimu at 1330 North Bond St.; Baltimore, Maryland; 21213; tele. no.: (301)563-1533.

-Corbin Seavers

The HARAMBEE FLAME is the monthly publication of the Harambee Afrikan Cultural Organization, an organization of U.S.-born African men locked up at the Nebraska State Prison.

Nopashitwe Mondo Eyen we Langa, Editor

DEVILS & PATRIOTISM

weekly newspaper of the American Muslim Mission, as an indicator of the politics of the Mission, one gets a picture of a religion/organization that essentially accepts as legitimate the U.S. political/economic status quo. On the front cover of the A.M. JOURNAL are prominently displayed both an Islamic and the U.S. flag. In the July 13 issue of the A.M. JOURNAL an article appeared which announced the American Muslim Mission's eighth annual "New World Patriotism Day" to be held on July 4th. in Chicago.

As we recall, Malcolm X rejected the Nation of Islam's view of all Caucasians as being devils and rejected its simple nationalism in favor of a nationalism which called for liberation from imperialism and capitalism as well as discrimination against African people based on color. Malcolm's ideology called for the dismantling of the American political/economic system, not merely the separating from it.

Since Malcolm's death, the Nation of Islam has retained the strident and separatist voice through which it spoke at the time Malcolm left that group. On the other hand, the American Muslim Mission, while sharing the Nation of Islam's emphasis on developing self-respect on the part of African people in the U.S., has emerged as a veritable N.A.A.C.P. of religion, insofar as its politics are concerned.

Both the Nation of Islam and the American Muslim Mission are making valuable contributions to African life in the U.S. However, both tendencies suffer from the same flaw which characterizes Christianity, Judaism, etc. They profess to have cornered the market on truth. African people in the U.S. would be far better served by an honest and forthright appreciation, on the parts of the Nation of Islam and the American Muslim Mission, for the wisdom of the ideas of Malcolm and serious efforts toward resolution of differences than by continued feuding.

-Editor

POETRY

THE DRUG SCENE

In this world of
LSD STP DMT
hallucinogens
mescaline
amphetamines morphines
opium heroin
cocaine
barbituates hashish
and the many other
catch-a-four-leaf-clovers
Baby I'm cooked.

Ajabu(Alan V. Hardin)

ON LEARNING

You have taught me how to dress without
awakening the whole world
I
have
learned to tip-toe quietly
out
of
love-filled nights
into
tomorrow's daily routine
and,
you have taught me to smile
half days
because
whole days are not up for grabs
and
I
want
to
Thank you, baby,
for teaching me how to leave gracefully,
without stirring the neighbors
or kicking your cat

Mae Jackson
(from BLACK & IN BROOKLYN)

Share your creativity with our Sisters and Brothers.
Submit your poems to the **HARAMBEE FLAME**

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